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the old and new nations of the world. Of the seven chapters into which the book is divided, the last three have much food for thought for the moralists of modern times. "In the world-court"—and this is the title of the final chapter—what verdict will be given to Armenia? Will human selfishness interfere with the justice of it? The book contains a list of valuable books for reference.

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**The Armenians in America.** By M. Vartan Malcom. Boston: Pilgrim Press, 1919. Pp. xxvi+142. \$1.50.

According to the estimate of the author, which he bases upon figures drawn from the records of the United States Bureau of Immigration, there are at present nearly 78,000 Armenians in the United States. And it is of these immigrant Armenians that the author speaks. He gives the history of the earliest immigration of Armenians to this country, of the increase of their immigration and its causes. The book is a well-classified storehouse of useful and important bits of information about the economic, social, and religious life of the Armenians in the United States, as the titles of some of the chapters will indicate: "The Armenians in Industries" (v), "Religion and Education" (vi), "Associations," "Parties and the Press" (vii), "Conjugal and Living Conditions" (viii), etc. The book is illustrated with the pictures of institutions and of some prominent men among them. The Introduction is written by Hon. James W. Gerard, formerly American ambassador to Germany and a great champion of the cause of Armenian independence.

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**Christianity's Unifying Fundamental.** By Henry F. Waring. New York: Doran, 1919. Pp. 175. \$1.25.

In the words of the author the purpose of this work is not "to construct a steel-turreted creed," but rather to attempt to "dig in" against "bigotry, scepticism, materialism and other enemies of progress."

The work well reflects the spirit of the new theology, showing how it is fitted to mediate between crude and barren skepticism and that extreme dogmatism which makes religion too narrow for one with a normal intellectual equipment. What might be called the philosophical principles of the new theology are not explicit, but they are assumed at every point. Six chapters are used in preparation for the main theme of the book, "Fellowship with Christlike deity that makes for Christlike humility—this is Christianity's unifying fundamental." Then the argument follows: (1) It is fundamental. Christians are saved from the feeling of "wrongness" or, better, "loneliness"

by living fellowship with the Christlike Father. (2) This is distinctly a Christian doctrine and marks off the essence of Christianity from all other moral religions. (3) This doctrine is in accurate historical continuity with Christianity's past. (4) "It is specially inspiring" because it has the appeal of a great personality. (5) It is unifying because it emphasizes that which underlies all the differences between the churches and yet permits their diversities in faith.

The strength of Mr. Waring's contention lies in his appeal to a personal spiritual reality as the essential in Christianity. The weakness of that position, as the quarrels of Christendom testify, is the fact that "Christlikeness" cannot be defined with such sharpness and clearness that all Christians can be satisfied. Historical, traditional, temperamental, ethical, difficulties will immediately suggest themselves, while just what Jesus would do in a given concrete case can often only be inferred from his deeds and sayings so that there is ever room for sharp debate and wide speculation. However, we need many such books as this to help us to progressively find the ultimately unifying theology.

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**The Next Step in Religion. An Essay toward the Coming Renaissance.** By Roy Wood Sellars. New York: Macmillan, 1918. Pp. 228. \$1.50.

To the great majority of those inside the churches the title of Professor Sellars' book would be a misnomer. Unless with seven-league boots, "step" is mild-leap would fall far short of adequate expression—for what is actually advocated and predicted. The writers of the Bible as men of their times wrote under the influence of the mythology, the imitative and contagious magic, and the unhistorical methods of their environment. The Pauline Christology, accordingly, is to be repudiated. From the Gospels little can be obtained with certainty concerning Jesus. Claiming to be relatively conservative because he looks upon Jesus not as a mere myth but as an ethical reformer who had some power of healing (although the stories concerning it were grossly exaggerated), Professor Sellars rejects as myths the stories of the virgin birth and of the bodily resurrection. Though this is a long way from the commonly accepted view a considerable number of thinkers in the churches would accompany him. When, however, he goes the length of doing away with, as unscientific, the practice of prayer and the belief in immortality and in God the company dwindles. Even Comte, who had few followers, in deifying humanity had a place for worship. To the great majority Professor Sellars' title would be a misnomer because of its use of the word "religion." To them a more appropriate title would be: "The Next Step—Out of Reli-

gion." Though he himself felt for years that "it would be better to give up the word entirely," he explains that because the consciousness of the time sensed the element of devotion and loyalty which religion in spite of its shortcomings had nourished, it was legitimate to use the term in a freer and more constructive way. Hence his definition, sans God, sans soul: "Religion is loyalty to the values of life."

The method of the book is to begin with the primitive perspective, intension, and elements of religion, and, after showing how much they actually have been altered, to infer that the process is to be continued until religion becomes a humanistic naturalism without God and without hope in a world beyond. The defect of the book is its failure sufficiently to interrogate science itself which is based on faith—its unjustified ignoring of the insistent and persistent why and whither, especially with reference to human values. The positive conclusions reached are good as far as they go, but do they go far enough? Do they meet to the full the needs of human nature and give it requisite power for greatest progress?

The benefit of the book is that of a cold plunge. It may be recommended strongly to those who are strong enough to get the glow of a wholesome reaction. To such the great stimulus of the work is in deepening the conviction that Christianity must demonstrate in the lives of its adherents that, here and now more than any other religion (using the word in its secondary as well as its primary sense) it makes for human values—intellectual, moral, aesthetic, etc. If it does not and cannot then it is doomed to be superseded and ought to be.

**Towards Reunion.** New York: Macmillan, 1919. Pp. xxii+391. 7s. 6d.

*Towards Reunion*, a book of fourteen chapters—half by writers in the church of England and half from the Free Churches—is well named. Both words are strikingly suggestive of the purpose of the book. In different ways, that sometimes do not altogether agree, they give expression to a common vision of a "great spiritual and visible unity." That the emphasis should be put upon the spiritual, as the means to the visible, unity, is expressed in the Preface and suggested by putting as the last and climactic chapter "The Holy Spirit in the Churches." This is one of four or five on the "spiritual" side of the problem. Their writers manifestly are fettered by their theological and sacramental inheritance. Theological rather than spiritual, they are the least satisfactory part of the book, which would have had a stronger ending in the chapter on "Reunion and the Christian Conscience," by Rev. J. Gough McCormick.

The chapters on the "intellectual" basis and "practical" aspects are sane, suggestive, irenic,

unifying, and deserving of the widest reading. They show the influence of the war in increasing the demand for "Christianity undifferentiated," as one at the Front expressed it. They suggest as a polity for the reunited church a "constitutional" episcopacy as that which would conserve the historic continuity and practical worth of all three of the historic polities. They also suggest, especially in Canon Burroughs' chapter on "Intercommunion," wise methods of approaching the goal of reunion. As the greatest difficulty in the way has been that Caesar could brook no equal and Pompey no superior, the book as a whole is to be recommended highly in its effort to rise above the "personal pride and corporate prejudice" that in preventing reunion stand in the way of better international relations, more successful evangelism, and more thorough and comprehensive moral reform and social reconstruction.

Besides the names of the writers appear, as witnessing to the common aim of the book, the names of over fifty other leaders in the churches, all of whom were also members of the inter-church conferences out of which the book really came.

**Explaining the Britishers. The Story of England's Mighty Effort in Liberty's Cause, as Seen by an American.** By F. W. Wile. New York: Doran, 1919. Pp. x+126. \$1.00.

**Shaking Hands with England.** By C. H. Towne. New York: Doran, 1919. Pp. xiv+119. \$1.00.

One of the most certain guaranties of the future peace of the world lies in the preservation of friendly co-operative relations between the British Empire and the United States. With the great English-speaking race united in defense of their common interests and determined to frustrate violence and aggression in all quarters, would-be disturbers of the peace of the world will do well to think long before acting. Therefore everything that tends to cement these two peoples together in bonds of friendship is praiseworthy. To this end mutual understanding and sympathy are requisite. The two books here listed are written for the purpose of making citizens of the United States acquainted with the tremendous achievements of the British Empire in the war and appreciative of the characteristic qualities of the British temperament.

Mr. Wile's "Explanation" is filled with facts and figures illustrative of the wonderful story. It is, however, by no means a dry and dusty catalogue. On the contrary, the interest of the narrative carries the reader along to the end without weariness and with increasing wonder. Mr. Towne's little volume has less